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Must Remain in  
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Open

San Diego. One of the beginner groups, you might say. I don't know how much you know, really, about this particular kind of movement--of what has grown up in the last few years--where there are at the present time different people who are interested in the ideas of Gurdjieff, and particularly in their application, because unless one understands what is meant by the ideas and applies them, it will remain always something that is perhaps enjoyable, and it might even make you think a little bit and every once in a while put your heart in the right place; but unless it is used for the purposes for which Gurdjieff meant it and for which reasons he wrote the book and also, you might say, for which reasons he lived his life, there is very little which one would derive from it that is useful for a person. And when Gurdjieff talks about the evolution of man, he very definitely has in mind that man ought to evolve and that it is a task and a responsibility for him.

So in connection with that particular order, or command, on the part of Gurdjieff, there have been people who believed that it was necessary to talk about the ideas and also to try to follow those instructions which are partly hidden in All and Everything and partly quite obvious. And for that reason this question of objectivity, of trying to develop something that at the present time does not exist in man and that he will need if he wishes to evolve and become free from the bondage of earth, that because of that and such instructions, particularly after

he died, that there were those who felt that something ought to be done with the ideas and it was not enough simply to assume that during his lifetime that was the period, but that after he died he left a legacy that has to be followed, and that people ought to be able to use, whatever they can understand, for their own sake in order to grow.

So as a result of that, several groups do now exist in different parts of this country. Some are already some years old. This kind of gathering has a nucleus, or a beginning, of something that is just starting. I don't know how long it will last. I am always very apprehensive about any group which starts in accordance with the principles of Gurdjieff. I always make a distinction between people who are interested because of reading and people who actually start to apply. There are many, many people who have heard about Gurdjieff --and of course of Ouspensky and some of the other pupils--but there are really comparatively few people who want to do something about it and who want to use the ideas. And as I said before, that is the purpose. That was the case already when Gurdjieff was still alive. Many people appeared at the Prieurie at the time and saw him in Paris and simply, you might say, "passed through." Out of curiosity they would come and look around, and become a little impressed and sometimes quite critically they left again, not knowing exactly what to think about it; and certain things were written, naturally, and there was a little publicity that still is in existence, and anyone who

could wish to find out what happened during that time when Gurdjieff came to Paris and started and, perhaps because of Ouspensky, a little more is known of the period when he was in St. Petersburg and Moscow. But during the time that Gurdjieff, from the time that he started at Prieurie, where he really wanted to establish a school, until he died, many people came and many people left. And the reason probably why they left is because it didn't have any meaning for them, or their curiosity was satisfied. And some did come and then after a little while left because they thought they knew all about it and it wasn't then necessary to have any further contact with Gurdjieff. Ouspensky was, unfortunately, one of those who did that, for his own benefit, let's hope, but in any event he left Gurdjieff and started a little bit of a workshop of his own. I think it's in the nature of the ideas that people, when they come in contact with it, that their curiosity, after a little while, is satisfied and then they don't want to do any more about it, or they pay a little lip service and sometimes they continue to read a little and talk about it, and talk about it, but don't do anything.

Anyone who wants to become interested in the ideas of Gurdjieff should say "A, B and until the bitter end, Z." This kind of work is not easy. It's very much worthwhile, without any doubt, because the accent for oneself is that one starts to develop certain things which can be useful after one dies, but the emphasis should be that even during this lifetime something can take place in man, and he could become a different person.

If we say that they want to develop a consciousness, that they would really like to have a conscience that can tell them certain things-- what actually is right and what is wrong--and that they would have a will in order to execute that what is thinking, or of which they could become aware, and that which is emotionally correct.

Such a man, then, in the terminology of Gurdjieff, could become harmonious; and the implication is quite logically that man as he is at the present time is far from being harmonious, and that there is work to be done: that man as he is at the present time is not helped by the conditions of earth, and that something quite definitely has to be introduced which is unnatural and which Gurdjieff calls Great Nature. So that you might say if such development which now takes place on earth belongs to Mother Nature as we know it, on earth, that then the evolutionary process of man is dependent on some understanding of laws which belong to a different kind of a realm, and the whole purpose for man, if one wants to assume that he has a definite purpose and an aim and for which reason he was born on earth that he has to follow that and see to what extent he can become responsible for it; that this kind of a person should try to find out how to walk that particular road and what he can expect at the end of that road. That it is not an expectation of something that he will have to postpone until he dies and then reaches Heaven, or that his aim may be religiously expressed, that he would like to unite with God, but that the person, realizing that perhaps he has a chance now to do something in this life, and not particularly any certain thing. That whatever might happen in this life that he might have

to live again, not knowing at all if he has lived before, and that the problem for himself what is life really at the present time for any one person now living, and what should he do with it, and what is really the requirement of man when he starts to become at least a little bit conscious of the fact that there may be something connected with this kind of life and that the reason why he was born still has to be found out.

Why is it that a man should have a certain purpose in this life? Because it's not at all certain that each person should have such clarity about his purpose in life and I think there are many people who are not interested at all in trying to find out. Because whatever life is when we were born, and they die, and during that particular time they will do the best they can to be as, let's call it, sociable, or as loveable, or perhaps as intellectually developed, or emotionally, every once in a while being engaged, and doing the best they can--I mean by that loving each other as well as they can, or not hating them too much. perhaps really following that which is the line of least resistance: or perhaps they have different kinds of aims in their life: respect, fulfilling laws of vanity for themselves, whatever it may be, but that which they do not wish to consider is the necessity of working a little bit more, and already when they have reached a certain age and at that time have, perhaps, a position in life, or have made a little money, or are so-called independent, or don't owe anything anymore--and then when they get still a little older and old age starts to creep up on them, then it is much easier to retire and for that reason waiting, perhaps, until they will die. In such persons, of course, life gradually diminishes and there is absolutely no reason for them to do

anything about it than waiting until they die finally and for good.

Gurdjieff has nothing to say to such people. And there is no particular fault to find when people are not interested in wanting to evolve, because, as I say, there are perhaps comparatively few who really want to do some work. And if one then considers those who are not interested, they are classified in accordance with Gurdjieff as those who are asleep (We call it a waking-sleeping state,). The emphasis sometimes is placed by them on awakening still because they think they are awake; the emphasis for Gurdjieff is that they are still asleep--and very much asleep--sometimes so asleep that they don't know that they are. And that when this evolution process should take place for a man that they become interested, then the possibility of really knowing that the, for that reason, something has to be done and that the state in which they are now, which is a waking-sleeping state with the emphasis on sleep, that they should wake up and live the life of actually being awake.

That we simply call "if a man could be awake," in that sense, that such a person has a consciousness and a conscience and as a result has a will, but also that he has an I. The I for man is representative of God, of that which he believes to exist as a higher form of being which is away from earth--how far away we do not know--or if it is perhaps not in distance away from earth, but in principle not like Earth, if we can make a distinction, and if we can understand a little bit of what is the difference between finite forms and infinity, or if there is any possibility in ones brain to try to fathom the ideas and the concepts of omnipresence

These are thoughts and ideas that are very difficult to understand, but show us the idea of God, show us the idea of a Universe. If there are laws, if that what is in existence is organized and, if it is organized, does man belong to that, that is, is he part of the Universe, even if his little solar system and the planet Earth is very small in comparison to the totality of all things existing and what then if man considers this particular place he occupies? What does he have to think about himself? And what does he feel that he, as he is himself, is actually entrusted with and to what extent is he willing to fulfill that trust if, because he is alive, there has to be some reason for it, why he happens to exist. And even if he doesn't like to exist on Earth, then perhaps because of that and the conditions he finds gradually that he would like to become free from, then the question is always, what to do about it, or what can I do? I think there are many people who are not interested in these questions at all. And they stay asleep. And they die in their sleep.

Those people who would like to know a little bit more about what life is worth and what really can give depth to one's life, what really can give answers to certain questions which usually remain unanswered and which one simply puts next to one and simply says "Well, it's not for me to know," or "I leave it to someone else to solve that," or perhaps "They belong too much to a deity who has to take care of them, and I am only a little bit of a human being and I should not be interested in that at all, although sometimes I may like to pray for the possibility of knowing things that I believe I am entitled to." Also, again, for such persons who have already



found a certain way in their lives that is satisfying, they should never become intersted in Gurdjieff and the ideas, because if one does become interested, there is an obligation of that kind of work that is not always easy. And why should one pursue it then? It is a very big question, because many people are quite satisfied in the way they are and even if they go every once in a while to church or are so-called religious or sometimes get together and enjoy themselves reading a little bit of esoteric literature, the rest of their life is devoted to an "unconscious state" in the terminology of Gurdjieff. And what is it that distinguishes a person interested in the ideas from from the rest--because you see, if one believes that in growing, and in the acquisition of something that actually could function as ones I, that is as if the presence of God could be with man, those people not only have the responsibility for themselves, but maybe they should appear to be as if they have something in them that is different from the rest. That is, if really a person is awake, or striving to wake up, there should be a difference between them and those who are still asleep. And perhaps for some reason it may be necessary to try to wake up the others to the extent that they dare also to take the responsibility for those who are asleep, and if they don't dare, it is much better to let everyone be asleep, because you don't know in your sleep unless, and this happens once in a while, one has a dream of the waking-sleeping state and the possibility of becoming conscious, and then one wakes up out of that dream and you find yourself asleep. This is the trouble. This is the difficulty. And, to some extent, this is really the aim of why Gurdjieff lived and why he has written and why he has done what he has done.

And then anyone coming in contact, and starting to use, sometimes, the name

of Gurdjieff, and then starts to think that they already know what is meant and they start to quote from whatever Gurdjieff has written without having any knowledge whatsoever about what is is meaning, and not only that, but this kind of so-called wisdom is treated much too flippantly. Because what are we talking about? The development of man--of what he should become in order to find his place in the rest of the universe and that when he takes the responsibility for his life as it is now, that he then assumes that if he could grow up, that is that he could actually develop and reach a higher place, a place of consciousness and a place of actually becoming conscientious, that he then becomes more and more a part of a totality of things, entities, spirits probably, or in any event, concepts, which belong to a different kind of a sphere and which we, from our standpoint on earth would call that which belongs more and more to that which belongs really to God. And in whatever concept one now places God as something that is not of man or whatever one now understands of the conditions of Heaven as compared to Earth, and which always has been whenever one happens to think about it in whichever religion it happens to be mentioned, that the condition of Heaven, or the condition of man after he dies wishing a soul, or even the assumption that while he is already on Earth that he has a soul and that all that is necessary is to shed the physical body so that then what is life can step into the soul and he can then be taken up to Heaven and sit at the right hand of God somewhere. Whatever these infantile ideas are that man every once in a while cherishes, certainly the question comes more and more to the foreground "Do I live in this life? Do I want to become responsible for the life that I now know and then, when it is entrusted to me, like a talent that has been given, do I want to use it for a very definite purpose to help (and I again now

use Gurdjieff's terminology) to help His Endlessness in the maintainance of the Universe?" This kind of aim places the ideas of Gurdjieff in an entirely different light, because it has to do with the most serious questions of man: it has to do with his inner life--and not only his inner life, because that we know a little bit, once in a while, essentially, when we have so-called deep feelings, or beautiful thoughts, but this has to do with that which is the essential essence, sometimes the quintessence, the five-times-distilled essence, of that which man is in reality, which reality for him is always real and always the same and which then for him becomes dependable if he can find it. And that everything which is now pertaining to the ideas of Gurdjieff and whatever can now be obtained from reading All and Everything, and I leave alone the other little bits of interpretations by other people because Gurdjieff wrote himself and we don't need anyone else, really, to re-interpret it for us, or to give an idea of what they think when there is material that comes direct, we might say, from the horse's mouth. But that all these things have to do with the tremendous amount of seriousness of one's life and that also, if one looks at it correctly, it's a question of life and death because you see, if a person continues to live the way they are, in an unconscious state, because that is the waking-sleeping state of humanity on Earth, then this person dies and at the moment of death what is there that can continue to live? And what preparation has he made for that wish to continue, aside from the fact that there are thousands of people who never want to consider it. There is always in a person something that one calls either the possibility of spiritual development, or that which

is most precious to him. And that also, when he honestly tries to search or find out in his life as it is, for the best way to improve conditions, or to utilize the talents that have been given to him, then at such a time when a man dies, he does not like to give up that for which he has worked. And to some extent, a man is entitled to continue with that which his life now represents, difficult as it may be, and maybe encased in a form of his body which already because of ordinary experiences in this world have given him attachments to the different manifestations and habits of himself and the traits of his character or whatever there is that is acquired or whatever there was at the time when he was born and whatever there is given to him during a certain period of astrological influences; whatever there is biologically, whatever there is hereditarily, whatever a man has become, and what he is now, and what he considers himself to be and all of that to which he without any question is attached and at the time when he has to give up his physical body, what is there, then, for him that he can even count on, that will remain in existence? And of course if he is not interested in wishing to maintain it because he is not interested in having to maintain the rest of the universe, or that the relationship of him and his own God doesn't really exist, such a person again, in the terminology of Gurdjieff, dies like a dog. A man, when he dies, should die like a man--a man as a three-centered being in which the three centers which now are partly potential shall have been developed to the greatest possible extent so that that which really could stay alive and not be subject to the destructive laws of the physical world, and then man, having these possibilities, could count on that which remains in existence as a continuation of his life, and in a probability will continue

will continue to work for further freedom, because even if his physical body dies, he is not as yet free. If the next level of existence will be the planetary one, or within our solar system, the sun, it is no guarantee as yet that after he has reached the development of our little solar system that he is capable of living in the rest of the universe or even at that time if he would reach the sun, that he would then have a concept of what it is to become infinite.

All these questions have, of course, a very deep philosophical meaning, and they have to do with life as it is now and life as it ought to be and perhaps can become, and so we are interested in Gurdjieff and ideas, and the attitude towards it has to be sacred. It is not a flippant matter. It is not superficial. It is very deep. It belongs to the possibility of ones soul. It belongs to something which is etherial-- quite different from our ordinary material forms. It has a density which is much lighter even than air, and sometimes we say "Yes, those are impressions if one could become conscious." And by consciousness, one means that if one actually could use the brain intelligently and completely, as intelligence without any interference of anything else in ones personality. But what does it mean for oneself?

People who are interested in the ideas of Gurdjieff become very simple. They have no pretensions. They are absolutely under an obligation never to use the terminology of Gurdjieff unless it is understood correctly, because each time that one makes an attempt and kind of

"throws after it," or trys, so-called, to interpret it, for whatever reason, even sometimes well meaning, it is a sin. Gurdjieff did not live for that. Gurdjieff spent years trying, time and time again, to recast the book that was written and has been published and the second series which also has been published and the third series which might be published, but if you take All and Everything and the Tales of Beelzebub to Hassein, and that which is described as the different descents of Beelzebub coming down to Earth to help Earth settle questions of importance, and that one takes this book, you might say, to heart and tries to find out what is the meaning for oneself; not simply historical data, as if Gurdjieff in the form of Beelzebub was living at such and such a time and coming down to Atlantis, or Tikliamish, or Tibet, or even America, and describing all the different experiences of those people which are dear to Hassein, who interest him constantly, and which Gurdjieff himself calls "slugs"--and to what extent am I willing to accept that kind of a statement about myself when I think that I am, already, a man.

And therefore anyone who wants to have any dealings with these ideas of Gurdjieff has to have in the first place a proper attitude. This is of course a very difficult thing to maintain because there are many people who honestly believe that they understand already a little bit about the ideas of Gurdjieff that he gave them and unfortunately Gurdjieff doesn't live any more so you cannot go to Paris and ask him about it

and even if you did, most likely he won't tell you, because he didn't talk that way and he didn't explain that way. Gurdjieff taught by means of his life and he taught by means of his writing this, as ordinary writing matter that you can read three times, in accordance with such instructions, so that you will read actually for the first time carefully, but nevertheless like you read any kind of a book in which you are interested. Not quick, and not too slow, and not trying to understand it, because you won't. But as a story and, maybe, interesting. But then the second time... This is an instruction. This comes from Gurdjieff, and when Gurdjieff says that you ought to do such a thing, then the person who is interested has to believe in him, because if you don't believe in Gurdjieff, don't have anything to do with him.. He doesn't ask you to believe in All and Everything. He only says if you wish to know how to become objectively critical about your own life, then read this book and maybe you can find out. And then he says, "Read it three times." And where are the people who have read it three times? And really, one need not and should not talk about work a la Gurdjieff unless you have read the Beelzebub book three times in accordance with such instructions: that the second time when you read it, you read it aloud. No one is there. You read it as if you are reading it to someone. You are reading it to yourself, and aloud. And you enunciate, and you make it clear, and you don't stumble over words, and you read it in such a way that there is no question any more that you are reading it for that purpose, to understand it as well as you can with the information you have gotten from the first reading in the form and sequence--and again I refer to what is in that book, that if you understand that there is a

sequence in ideas of how they have to be given to man so that man gradually can adapt himself to that which hereally should become with his reason, and with his emotions, that then after some time, when he closes the book at the end, and the instructions have been received from the author and the statements about man and the possibility for man that actually he could grow and become conscious and that for many it is not already too late if they wish that then the second reading is as if already you know that something now could happen because the first reading has opened you up a little bit, and you read it from beginning to end, aloud to yourself, with no one present--then only you, listening to your voice, and maybe at at such a time you will listen as if your voice is not your own. And then the third reading; and that is the reading which comes, and is many times the reading which is forgotten because people are so easily satisfied and they will say "Oh, but I know it. I have read it already, not only once but twice." And I assure you, that on the third reading, if you are serious, and if you are really honest, you will find out that just about one percent has stuck and the rest you don't know. And when you are serious, you will find out many times taht you say "I have read it, but I didn't know any more, or perhaps when I read it it didn't register."

The third time you read it to you r sual. You can read it aloud if you wish. You can read it very slow. You can read it so slow that you almost wish to spell out every word and you try to weigh each word, and you try to follow each long sentence until end. And you make an attempt to see where are the subjects and what is the particular particle that belongs, and where is teh verb and how, in God's name, can Gurdjieff write such just impossible long sentences and for what



reason for me, I, scientific man, who is so used to having certain things so clear, and why should a man of such wisdom ro who, at least, professes to be that, a teacher, write in such abominable language. And that's exactly what you need. So that you will dig a little bit. It is made difficult because you have to do work already. You have to start already to stir your own little laziness into a little bit more activity to do something for your life, and this is what Gurdjieff tries to tell you. And after the third reading, maybe you are a little bit more meek. And then, almost, I wouls say, you are entitles to have a group. Not until then, really, and not until then should you dare to take the name Gurdjieff on your lips and talk about it to someone else. I am quite serious about this, because also I know how I violate it, and how I try to the best of my knowledge, every once in a while, to talk about Gurdjieff to people who have not even heard about All and Every-thing. And of course there are gradations in what one can say. And of course there must be then, those who actually wish to know and they can grow--can actually then become entitles to a little bit more wisdom or perhaps really have knowledge that can be useful to them or are then entitled to listen to some music or then become entitled to partake in certain movements and for whom, then, the door can be opened a little bit so that then they can have some exercises that can actually help them in the distribution of material within themselves or that will help them psychologically to try to understand a little bit more about what they really are and what they have to do to deal with when they wish to work on themselves. And still I talk about these things every

once in a while in perspective, because you must really know that this kind of work is a long, long affair and that you in the first place should become extremely simple, and you should try to learn not to show that you are a Gurdjieffite, that you will actually represent the beginnings of a man in a normal way, not being extraordinarily attired even that someone will draw attention to you and say "Look, there goes one of those so-called Gurdjieff people." Nothing is more harmful for the movement as a whole, for the peace of Gurdjieff, and for the possibility of maintaining work in the proper way than those people who start already too soon to tell about this and that without any knowledge whatsoever. And why do I say it? Because there is only one way to talk about work: that is, the usage of exact language, of terminology of a few words and concepts about which there is no question whatsoever, and no possibility of misinterpretation, because it has to be an objective fact, that when one talks about work and about that which has to be done, and what is the method, so-called, how to acquire the dexterity in order to be able to become conscious, or to learn how to develop ones I or to be able to have such an I function correctly in an objective sense regarding oneself and observation of that which man is in an unconscious state as an ordinary personality-- how from that fact of subjectivity, be it 100%, certain things can be derived and can be given to a man who honestly wants to work and develop and become conscious if he actually has the intention that that is what his aim is and he is going to fulfill that aim. The is the reason I talk about it, because unless these groups in which I happen to be interested are not (?) going to function correctly, they will stop, and I will put a stop to anything and any kind of information that will ever

reach them as soon as there is the slightest indication that there is a tendency to deviate intentionally from such things. It does not mean that a person will understand it immediately from the beginning. These ideas are very difficult to come by, but the seriousness of wishing to know it, that has to be there. When there is that kind of life in a group, they are entitled to receive information and then they can use it, because a proper attitude is then already established. But when it is not there, and when it is just a little bit of a free-for-all and talk, talk, talk about nonsense, it is useless even to listen to any kind of a tape or any kind of a record of a meeting, to read any kind of transcriptions of certain things that we have had in New York and have been distributed every once in a while and it's quite useless also for such people even to buy a copy of All and Everything. So this is the question. This is what I only really want to tell you: either if you wish to work, you can. If there is really an intentional part of you that wants to find out, we have in Los Angeles the beginning of a group. We will have one here in San Diego if you wish. Frank Ripley will take care of it that what I'm talking about now is actually followed to the letter of that law, and I assure you that we will do our best to keep it on that kind of a basis, here as well as in Los Angeles, as well as everywhere else, where we talk about Gurdjieff and the ideas.

Why do I do it? You may ask that. Because it might seem a little presumptuous. To be very, very open, Gurdjieff asked me to make sure, that that which he had given was followed correctly. And this statement you simply have to take for whatever is the value to you.

And so we are perhaps here in San Diego beginning with a little group, and you have an obligation and you know now what is involved: reading in the first place, for the sake of Truth, for yourself, to find out what did Gurdjieff say. Never mind what Orage said. Never mind what Ouspensky said. Never mind what Nicoll said. Never mind what deHartmann has said. Never mind what Walker has said. Never mind what Journal of a Pupil has said. Never mind what Katie Hulme has said. And never mind whatever anyone else--Fritz Peters included--has ever said about Gurdjieff. And never mind what I say. When you wish to work there is enough material in this book to find out, and when you honestly want to study it, and you want to have a belief that conscious man of a certain type can exist read Remarkable Men which is the second series and in which Gurdjieff describes a few people who for him were remarkable. And that perhaps can give you inspiration and then it is entirely up to you what do you wish to do. What do you want to understand? What do you really want to sacrifice in order to understand it? What is it that you can find in your personality that even you might consider an obstacle in order to open the door towards objectivity? What is it that is required thereby? And honest attempt to wake up, if we are asleep.

The idea is that one ought to try to be awake. And there are maybe certain steps, but the requirement first is that I become alert, sufficiently alive, sufficiently noticing things of myself, collecting data about myself already in a subjective way, willing to face it, wanting to find the real truth, without any interpretation on my part, without rationalization processes. Facts as they are; as we say, absolute, or, for lack of a better word, we simply say Objective, simply meaning

that they are facts which are not available on Earth, but facts which actually are written against the sky, in the heavens, as if God is checking on that which you now consider your own. And that even if, when you have certain things about yourself that you believe to be truthful, that you would in such a case ask God to look it over and see if he approves. Then you will not have any fuss, and then you will really be honest, because you know that God is your conscience. When you conscientiously try to find out what is the truth about yourself and that that which is now subjective you submit to the possibility of an observation of some kind in which the real truth would become known, and that this truth then is for you to be used for the possibility of a development and that the facts that are now put together will form a foundation on which you will build something beautiful for yourself as the possibility of a development of that which ultimately could become your soul and which now is needed as a stepping stone in the formation of a Kedsjanian body and emotional something as an entity and that what is so as an intellectual capacity also as a third body to begin on that kind of a level where you are now, and to apply that which you know and to make that which is knowledge the actuality of your experience, and unless you do this you are not for Gurdjieff, and let there be no mistake about that. There is only one criterion: those who profess to be interested in Gurdjieff have to try to work because there is no wishy-washyness about your interest simply because you love to read about it and never do anything in your ordinary daily life so that when man becomes interested in Gurdjieff, he becomes an ordinary man in daily life, not even showing anything and not even wishing to tell anybody that in his own inner life something is

taking place and which he calls the acquisition of further insight about himself which for a long time he need not tell anyone else and can remain his private property and with which he can then discuss such affairs in his private life whenever he wishes to pray.

It would be some time before you should dare to teach or to say anything that could perhaps be of help to someone else unless the other person begs you and asks, and that then you can find the proper way and the proper words in order to attach to the person where they are psychologically --but what do you know about other people? For you don't even know anything about yourself, and then you try to help--what? By putting a little salve on the wound, yes. Go, take care of yourself.

Quite naturally, I have in mind misuse of ideas of Gurdjieff, and that is why I warned you, because nothing will go in the direction of such people who continue to misuse it as far as I can help it. Not those who wish to use it; those who continue to be honest; those who feel in this direction the possibility of the acquisition of objectivity--that there is something in them that actually could grow and for those people it is worthwhile to try to make attempts to wake up.

Why do we want absolute facts? Because we want to try to build something that is permanent and is useful, and not to be destroyed--not even by the laws of Earth, but also by any other kind of a law even if they belong to a different kind of a level so that ultimately man could have something that could remain with him all his life into eternity, so that that which is really the requirement and the necessity for absoluteness is that it is

always there, always available, always the same, always dependable. That is the reason for trying to become objective about facts of oneself, because on such facts--this is the foundation on which a house can be built; and the soul is a house, a house in accordance with certain regulations and in accordance with drawings by an architect which is not of this Earth which wishes a man to become what he should be, and to such an extent that that which he is now, that he will start to understand what is necessary in order to free himself from this kind of a bondage and that then in this freedom, if he could make a soul he would be happy in having one and then be in equilibrium and as such, this is so, that such a man could be willing to give it to that which is Endlessness for him, then go, become a part, and carry the burden of the totality of the universe. Such an aim probably is quite far, and such an aim actually is mentioned only for perspective, because here we are, ordinary people, a little bit conscious in the ordinary sense, a little bit with feeling, and a body which happens to be sufficiently full grown to be able to meet the affairs of daily life. And what else is there? A desire to grow. An interest in certain ideas which might help one. Perhaps even a willingness to do work. And what work? To change this alertness, this requirement of knowing that one's life exists in oneself and that this life should be eternal within one, that a characteristic of life is that it is the same as light in which there is no darkness. That man now, although he is in the form of his body, has something that should come out and be free and in that freedom, then, perhaps could live, perhaps after many so-called lives, perhaps after many difficulties that this form of life in different other forms might have to meet and perhaps constantly be inspired by the

hope that ultimately that bondage will change and change, after a long time, maybe suffering, but a worthwhile engagement in the possibility of starting to understand and to learn what is man's place in reality.

So I wish now, in this state in which I am alert, and I am hopeful, that I know now that I exist and that I perform my daily tasks as well as I can, and I also know that many times I wish to do things and I do not do them, and that there are things that are so-called "little wishes" which prevent me because they seem to be much more important than the other things which I perhaps even think about or may sometimes feel that I ought to and for some reason I never get at it. I wish to break this desire to continue in the way that I am and I want to become devoted to the possibility of the growth of a spiritual something in me that ultimately will set me free. I call it the Truth which will set me free, and acquisition of truth about myself is the application of an objective something as a faculty, one calls it, which starts to function and we call it the beginning of ones I objectively regarding that which I am in the forms and behaviors in which I now happen to appear in life and the way I am now dealing with the affairs of life as I have to, or whatever it is when I take on a responsibility for myself. So in that sense each person, wherever he is, and whatever he may be, as long as he has this particular kind of a desire of seeing a little bit more of his life than usually is given to him, or that he actually takes off the time to want to consider it and to see in what light that kind of a possibility might really appear that then such a person can begin where he is then, with what he is and it is not necessary for such a person to be especially developed scientifically or religiously or philosophically or artistically, but as an ordinary kind of a person is entitled to this



kind of esoteric knowledge and applies it in his simplicity and what Ouspensky sometimes calls *Obyvatek* of that which is a simple man who can be in his doing unified in his three centers.

So when we talk about work, and we talk about such possibilities, this has to be very well understood, that I want to work in accordance with these kinds of rules, that what I call observation of myself has to be free from any kind of interpretation on the part of my conscious mind. And it has to be free from any part of my feeling, of my unconscious, subjective feeling, so observation simply means the recording of certain facts about myself as I am, and for this "I am" I simply say "The way I now happen to behave, physically." We don;t do these things in ordinary life. We don;t know enough about them. All we do is think of how we have been and the accumulation of such facts is always subjective, and is always to be interpreted and is always given in such a way by rationalization or conditioning so that we can live with them, and that we don't really want to see the truth and those sometimes who tell us the truth become our enemies. This question of objectivity is a very difficult kind of a question and yet it's still worthwhile, because it is the only way by which I will understand myself and become free from the bondage of Earth and if that is my aim, I will have to become objective.

It is then simply an esoteric knowledge, the only way, and anyone who knows a little bit about different kinds of religions and who has studied maybe comparative religions and has delved into all kinds of attractions, as you might call them, for those things that have a certain spiritual

value, and you can go in this direction and in that direction, or whatever it may be, because I will not mention any names, but you can do that for yourself, and you know your interests. It is helpful, but try to find out what do they tell you about what to do tomorrow morning. What do they tell you of how to be when you talk to your children. What does such a religion, and it is of course wonderful if there were a bible of that kind of instruction and perhaps the bible does know, but do we know how to read it? And have you ever read the Bible where the word sleep is mentioned, that we are meant--we so-called people ~~wake~~ wake, and that that which is considered to wake up out of sleep, that that is the condition of what we say awakened in that state of self-consciousness. So each person who wished to start with work starts with that. It starts in a very simple way, and starts to apply it in conditions of ordinary life, and starts in his ordinary life to be exactly as he should be, not deviating from ordinary life, and not appearing to be quite different from other people, because he has nothing as yet that can distinguish him. And even if they would have consciousness, or their interests are sufficient, or you might say, to the extent that they have an I, they still appear as ordinary personalities and a personality which is, gradually becomes conscious and conscientious, and which we then call individuality, is still a person--could be, at least--walking on Earth, fully conscious, fully contentious, with a will, and harmonious, and behaving like many other people, but such a person would behave controlled. We would know what to say, he would know how to be. He would know how to use his energy, he would know how to divide his energies for the purposes of ordinary life, and well as for interests of a higher kind. He would instantaneously know how to convert his energies for any kind of purpose that he may be engaged in. He would have control and be responsible for that and manage it. His I would be able to tell what is needed. His conscience will be

able to furnish the energy for the accomplishment of a certain task which his will will do under the guidance of his consciousness. What is the description of a harmonious man? What is it that a man should be or become? What is it that God expects man to be, really? And for which reason did Jesus Christ come to Earth? For what reason did Buddha live? What are the reasons for messengers from above? To tell mankind sometimes that they're on the wrong road, sometimes to prevent catastrophes, sometimes to help them to make themselves and maybe to give instructions of how to live and what to do and whoever there is and has been and still is on one's memory that can serve at the present time as that kind of an inspiration, that man actually for himself becomes full of aspirations towards a certain aim and so that with him, living with it, that he gradually changed his aspiration into an inner quality of seeing that what is within him that could be and become different with the accent placed on his essence, and that then the activity from such essence could become inspirational for himself to be able to live his life on Earth the way it should be lived, not by every man, but by those who are willing to work for it and could understand the meaning of his own existence. This is the aim that a man should have when he really wishes to become a man and all the others, if they don't, I said a little while ago, they will die like a dog--but they will still be quite functional, because they will still serve the purposes for the maintenance of organic kingdom on Earth, and for that they become to the total evolutionary scale in which each person ~~like~~ plays a certain part as a supporting cell for that which is needed for the totality of life on Earth to simply convert an ordinary form of energy into another and, as Gurdjieff

calls it, to help maintain the moon, to keep the moon in the proper place. And whatever it is that one is satisfied with, it doesn't matter at all, and it doesn't matter what someone else will do until I know what it matters to me and then if I do find out, then I also know what it is that I have to do after that at such a time, maybe, then one can tell a little bit about how to reach Heaven on Earth. What to do about ones life, what is the real requirement that your conscience demands; what is it that is the proper attitude towards you God when you are praying? How should you pray? What are you and what is within you that is indestructable and that always will be there regardless of whatever time of life you will spend anywhere in the universe in the totality of the absolute --because don't think that you will ever kill your life --never. It will remain either with your name attached for a little while, or if it isn't worth it for you, your name will be effaced, but life will remain because the totality of energy is indestructable in this universe and there is nothing to be added; nothing to be lost. It always will be there in a different kind of a form and it always can be made available by different forms of crystalization for whatever purposes may be needed at the proper time and in the proper place, and with the proper person and the proper people to do it justice. The requirement for a man on Earth is to be fair and to be just to himself and to find out what is there for him to do with that which he has and to begin and not to wait until tomorrow, but to start, because your life may be taken away--the way you consider your life and your body, and who knows what you will do when you actually die and to what extent do you prepare for that particular kind of a moment in which this kind of breathing stops and stops forever

for this body. And what will continue again--that is your problem. No one else's. Your own. Your death is your own. Your time is your own. Everything that belongs to you now as a personality belongs to you, partly made for you, partly given to you, partly to be taken again by that which has given it originally. You are part of everything existing, like it or not. You didn't do it in the first place and you are not responsible for it, and all of a sudden you find yourself as a human being on earth, and maybe you don't like it, and maybe you may as well make the best of it because you are here, and there is no question about that pragmatically speaking. So what will you do with it? And what will you gain. (If you gain anything.) And what is there to be gained in ordinary life when you don't want to spend any particular time in the possibility of spiritual development and what is it at the end of your life that you can take with you then? Only a little bit of glory or maybe some kind of a form in which you perhaps will be remembered for the next two or three years and then all that is left is a little bit of a thought or a feeling every once in a while when your name happens to be mentioned.. It is not a question of giving things to this earth so that they become perfect on this earth, because Earth is not perfect. Because Earth is not perfect, certainly ultimately there is a fear and how many people have already lived who are and have been completely forgotten who during their own lifetimes thought that they were God themselves? What will happen to a person when he starts to wake up for himself? What will he see? What is it that he has to work with? What is this body given to him? What is this laboratory in which he can actually start his experimentation, his research, his conditions to be created to see how he will react to such conditions and to make such

conditions so conducive that there is the possibility of the existence of some kind of a chemist who looks at the experiment which goes on with the body taking part in that which is ordinary life in ordinary activities of life without any particular fringes or beautiful edges embroidered on it. The simplicity of getting up; the simplicity of dressing; the simplicity of putting on shoes; the simplicity of washing dishes; of that which you call combing your hair; of what you want to put on; of that which you want to eat; when you make the bed; when you put on an overcoat; when you walk to a subway or a taxi or get into your car that what is your body when it is steering that car in traffic and then in conversation here and there with a few well-meaning people and many people with whom you have no particular business and about whom you have all the time some kind of an argument in yourself and a judgment and a criticism and to tell them off and to swear and to do all kinds of things in the utilization of your so-called energy for what purpose, simply to give yourself a little bit of satisfaction and an enjoyment so that then you can fall asleep with it so that nothing will disturb you any more, so that you don't have to wake up. This line of least resistance, giving into all the different things--and they are given to you simply for the sake of making it easier for you and they put you more and more to sleep. But you find out for yourself when you are serious. And then you will determine what you wish to do. And when you will have determined it, it is still up to you to do something about it, and if you want to do something about that, you will find out how difficult it is and what then is in the way that your problem and your obstacles and that is your work and maybe about that you would like to talk a little bit here and there with others who also have the same kind of problem, and perhaps they

can make some suggestions or maybe a reference to something in a book which you can read and then apply, but again your sincerity, how to take your life, every day, not on Sundays, and not when you have a little bit of a breathing room, and not when you just sit and have tea and a little as Gurdjieff calls it, froufrou.

But if you read this book, and you find out that it is you, unfortunately, and that it really strikes homes when he talks about Purgatory--are you in it? But man loves to assume that we are not there yet, and that we hope to go to heaven and if, by chance, we might have to go to Hell, that perhaps, then, we have to go for a little while to Purgatory in order to cleanse ourselves. Or sometimes we think that we will just live a little bit, and pray a little bit, and then hope that Jesus Christ will come and as mediator will save us because after all we are God's children and he will not forget us, and therefore, if we just pray a little bit, "Dear Jesus, will you please help me," that he will come and take you by the hand, Where is your conscience? Where is your dependence on yourself? What is this constant wish to be dependent on someone else who is going to take the chestnuts out of your fire? Where is the responsibility which you have incurred and you have to fulfill because you have a man to aim at as the man you should become, that belongs to you as your birthright. And don't think for a moment that this is like preaching, because I don't know a damn thing about you. All I know is that you are an ordinary human being and that perhaps there is a certain form of aspiration in you that you ought to have satisfied because I think it is necessary to understand what is the meaning of one's life and that for that reason we talk about Gurdjieff because he can give you, really, some idea, and if in your truthfulness you want to find what is really true for you, then you

have to start to work, as I said before, not tomorrow, today--whenever you can, to what extent you understand, and leave other people. Find out on your own what is the truth in your life; all that other people can tell you, including Gurdjieff, is just to inspire you--to give you a little impetus to find out what are the facts of life for you and that if you find out, and you verify whatever is said in that book, based on your experience, so that you know, once and for all, because it's the truth for you. And if you differ, that you find out why you differ and don't accept anything unless you can base it on your own experience. Don't take anything on hearsay. Don't take anything because someone else tells you that you ought to. It's up to you to live your life, and no one is going to live it for you, but then live it in such a way that you know then what is Truth is really Truth for you and not because it happens that someone else happens to tell it. When Ouspensky talks about the groups in St. Petersburg and Moscow, those were groups for Ouspensky. And during that time, whatever he got out of it, that was his affair. All you know is you read a little bit about it, and even if you hear a little bit about Gurdjieff and the trips that he made to America seven times, when he came to New York and Chicago and Boston (Unfortunately it was never here on the West Coast.) but you hear about it and you read a little bit; and you hear what was at the time with Fritz Peters, who spent his boyhood at Priourie, and what is the meaning. The only things you can get from it is the possibility of the inspiration of finding out what is this that you are, in the light of what you perhaps now know and then try to see to what extent can you actually work--really work and be honest and sincere. If you wish a group, there are enough people who wish to help you. If you want to work, there are enough answers that might give you a little



more insight. If you really want to become serious and in earnest about your life as it is now, and it doesn't matter what it is and what it amounts to and how it is considered from the standpoint of ordinary life and how people admire you and how much right you have for being vain. All of that has nothing to do with what you must learn--even how clever you are and how much creative ability you happen to possess. Regarding objectivity you are not even a child. You are not even conceived sufficiently. There is not even a state of gestation--and I include anyone at the present time who never has heard of objectivity, not Gurdjieff, and there are, of course, here and there, a few who do know and who honestly try--but very few, because most of those who are spiritually developed will always remain identified with that which they are doing until it explicitly is spelled out to them that this question of impartiality is of the utmost importance to gain freedom because it is in that word, impartiality--not to be partial, not to be identified, not to lose oneself in that which is being observed--and to be able to have that freedom for yourself of non-attachment, not even to that which is now a form of your life as manifestations and your love for yourself and that which you consider your accomplishments. The meaning of freedom is sometimes very difficult to define because you don't want to face it, simply because you don't know how much you are attached and sometimes it's much easier to have a religion that doesn't poke you in the ribs and tells you that you have to get busy and do something, but that it simply consists of reading a couple of lovely sacred books or maybe even going to church on a Sunday and reading the Bible as if it is a rosary without any particular intensity, without any wish, without any depth to your feeling, without any wish really, to stop at every word

and to find out what is meant by that word in that kind of a connection then to read it over,=superficially. Don't ever read All and Everything that way. Gurdjieff would turn in his grave and is, unfortunately, already turning many times, because of the misuse and the stupidities that are so-called uttered in his name. Let us be very clear about that. There is only one royal road to objectivity, that is to become objective and that therefore even any description of objectivity still remains subjective and that even the best of your feelings and the best of our thoughts still belong to you as a human being and the only time when actually you could have something that resembles infinity is to live in silence and not to say anything at all and perhaps hardly dare to breathe, and just to be, and then to know that not even with your ordinary knowledge, but to have a sense of that which you are and perhaps with that you will know where you are and after some time in that kind of silence you may know what to do and in what direction you should go. This kind of meditation for one, when you come to yourself, and you come to the realization of that is there for yourself in reality, and as I've said now several times, to be honest about that, such facts in an absolute sense and to some to the conclusion: "Here I am. This is really me." and then one says "I wish." and whatever this I now is that says this wish, when I wish, again this I, wishing really to be awake, then I say, then I do. And I do because I can and because I can wish. So if you wish to work, you start, and you get together again and again in simplicity, and, if you can, continuously, to give a chance to be honest regarding this work--not superficial, but to try to be, and to be right.

And then make attempts. I hope you can. I hope it will be here also. I hope it will be in Los Angeles. There are several from Los Angeles here. I hope, and I also know, that it is in San Francisco. There is growth. Thank God there is growth in different parts of this country here and there, but real, because people learn to stand on their own feet. They learn how to walk. They learn how to keep their head erect, looking a bit more ahead to see where is their purpose, sometimes in the clouds, as if it is a little bit more heavenly than the Earth. Then with this being kept in balance with that which is their feeling and which, when it is turned towards the feet is feeling, and when it is turned to their consciousness as the head becomes emotional. It is this shifting of feeling to emotion and back again that keeps a person in equilibrium, in a balance for himself, giving God what is required, and giving Mammon whatever he demands, to be between God and the Devil and to make whatever is within oneself the Holy Ghost with which one has a chance to reach a higher level of being away from this Earth and to live in more freedom. What is becoming to man? To what is he entitled? That which he will receive again; that which he has lost when he was at the moment of birth surrounded by all kinds of influences which gradually crystallized and became his culture--and to find through this culture, these layers, this protection, finally what is real for him--what sometimes is called by Gurdjieff his magnetic center, which for him is life and which for him is really his God within himself. I hope you can work, again I say, for your sake, that you can profit, and that you will find your place.

Goodnight.